

MORAL VIEWS OF HUSSAIN VOIZ KOSHIFI

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ABSTRACT

This article describes the views and opinions of the thinker Hussein Waiza Koshifi on the role of moral education in the harmonious and comprehensive development of the patriotism of the younger generation.

KEYWORDS: *Morality, Morals, Upbringing, "Ahlaki Mukhsini", Humanism, Behavior, Honesty, Courage, Vigilance, Insight.*

INTRODUCTION

Morality is a set of behaviors, manners, and manners of people that are manifested in their relationships with each other, family, and society. We can see in the works of thinkers and enlighteners that morals and morals education is an urgent problem in the history of mankind. Our scholars studied the concept of morality and the problem of raising children morally and put forward special instructions and teachings for the education of a perfect person. One of them is Husayn Vaiz Koshifi, a thinker who lived and worked during the second Renaissance. According to historical sources, Husayn Vaiz Koshifi was deeply involved in ethics in the past.

The thinker's works "Akhloqi Mukhsini", "Risolai Hotamiya", "Futuvvatnomai Sultaniya ekhud Javanmarjlik Tariqati" are popular among the people and served as a model and code of etiquette for many people in matters of education and morals. Alloma understands knowledge and moral education as the main means of revealing social and moral qualities. He emphasizes that it is possible to re-educate a person through knowledge, to develop mental abilities, and the importance of education in improving human behavior and making it positive.

At the center of Koshifi's moral views is the call to humanity, and he understands it in a very broad sense. According to him, people's need for humanitarian virtue is more important than the need for water and fire. According to Koshifi, a person should follow ten rules:

- ✚ "The first is not to act in opposition (opposite);
 - ✚ The second is to wish justice to one's self;
 - ✚ Third - not to reveal the guilt of a person;
 - ✚ The fourth is to forgive (inappropriate, bad) behavior that occurs in everyone;
 - ✚ The fifth is to turn it towards good;
 - ✚ Sixth - to meet the needs of the hungry;
 - ✚ The seventh - suffering for a person;
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- + Eighth - to restrain one's ego;
- + Ninth - a person appears to the public with a clean face;
- + The tenth is to say a good word to someone"

One of the works that brought Koshifi great fame is "Akhlaqi Muhsini". This educational and moral work was created in 1495 and is dedicated to Muhsin, the son of Husayn Boykara, the Timurid prince, the ruler of Marv. The thinker gives a positive assessment of the work of Prince Abulmuhsin and describes him as an ideal ruler. That is why he named this work "Ethics of Muhsini". The main content of the work is social life, education and morality. This is an instructional work related to the pandnoma genre. In the work of literature, he analyzes society and people, observes on the basis of wisdom and philosophy. All the topics described in "Akhloqi Muhsini" are of great interest to every reader because they encourage good behavior and widely promote the ideas of tolerance. The work consists of 40 chapters, and the initial chapters describe the concepts of prayer, prayer, devotion, and others. In the following chapters, the duties, morals, and relations of the king and high-ranking statesmen are explained on the basis of information about many historical figures. In this work, Koshifi used famous works on ethics and gave quotations and references. That's why he calls himself a composer.

In this book, Koshifi first explains some words and concepts related to morality, and then gives verbal and mental arguments for the reader to follow. Thoughts from "Qur'an" verses, "Hadith" and "Khabar" narrations are narrative evidence, logically based conclusions of following a moral rule are intellectual evidence. Adib based his opinions on the works of Abdulkasim Firdavsi, Nizami Ganjavi, Jalaluddin Rumi and other thinkers. But Koshifi does not exactly repeat these events in his work, but cites them in a new interpretation, in a simple and understandable language.

In the topics, gratitude and patience and its virtues are described, moral qualities such as modesty, purity, nobility, steadfastness, justice, forgiveness, compassion and mercy are promoted. Similarly, Koshifi tries to reveal the essence of the qualities of good behavior and gentleness in his work. It dwells in detail on moral qualities such as trust and religion, loyalty and covenant, honesty. It describes the place of qualities such as gentleness and unhurriedness, thoughtfulness in a person's morals. He emphasizes that courage, enthusiasm, and seizing opportunities are necessary qualities for a person. Koshifi urges the reader to be prudent, to keep secrets, to observe the law, to always associate with good people and to stay away from bad deeds.

Husayn Vaiz Koshifi calls the 10th chapter of "Akhlaqi Muhsini" the statement of Adab and says that "The meaning of Adab is to refrain from bad words and useless deeds, to preserve one's own and other people's honor, and not to spoil one's reputation." 'rif gives. He emphasizes that everyone loves a decent person equally. It is said that if the king and the princes who rule the state follow the rules of etiquette, the people will follow them and do not deviate from the path of etiquette, and if the king's work is in order, the life of the people will be safe.

- + Istoli, Haqdin adab tawfiq,
- + Badab did not find his grace.
- + So, adabdin found light, this sky,
- + They were also polite, malak.

In addition to emphasizing the importance of qualities such as purity, faith, and goodness that bring honor to a person, the order of the courthouse, the attitude towards the army, the quality, morals, work of the ministers and emirs, governors, and even the characteristics of the secret service people who deliver messages to the king, is part of the work "Education of Officials". and etiquette statement" is analyzed in chapter 40. He emphasizes that the kingdom's castle is built on four pillars, and without one of them, the country's important affairs will fail: The first is the emirate, which protects the country's surroundings and protects the king and subjects from the evil of enemies. The second is the ministry, which regulates the power of the king and his officials. Thirdly, as governor, he is aware of the state of the people before the sultan, listens to the complaints of the weak, and gives pleasure to the people of the wicked. Fourthly, the sahib is a messenger, he regularly conveys the news of the city and region, the state of the people and the raiyat to the king. - he lists twelve qualities of emirs and ministers serving in the royal palace.

One of them is to achieve that the people are first at the command of God, and then at the service of the king and governors; secondly, not to forget the blessings given by valene'matni, thirdly, all his intentions should be directed towards the development of the king's work, fourthly, not to do things that cause the people to incite against the king, fifthly, to dress like the king, to imitate his actions not to do it, sixthly, to praise the actions of the sultan that are not contrary to the Sharia, seventhly, to act according to the sultan's client and tabi and not to his client and tabi, eighthly, because of his position and closeness to the king not to be proud, not to exceed the limit, ninthly, to ensure the constant readiness of the sultan's armies, not to displease the armies, tenthly, to keep spies and informers who are constantly tested for the potential and safety of the country, and to control their work, eleventh, the poor and oppressed to deliver the dodi to the sultan, to inform the king of every suitor's request, twelfth, not to oppress his subordinates, how can I be treated when a citizen becomes an emir He says that he should be treated with the attitude that he would have been treated.

The social and moral requirements indicated by Alloma are considered very important for the development of society and the establishment of mutual cooperation, friendship and harmony between people. Koshifi states more than thirty social moral requirements. In the context of these requirements, the social need in the expression of human qualities such as patience, modesty, purity, steadfastness, forgiveness, generosity, generosity, modesty, honesty, courage, vigilance, foresight in the members of society is its own. expressed.

CONCLUSION

In conclusion, the work "Akhlaqi Muhsini" is a book on ethics, both scientific and artistic, created in the 15th century. That's why the author included many poetic examples, instructive stories and narratives. In general, the content of the book, the advanced ideas put forward in it, have not lost their importance even today. These will enrich the oriental concept of morality among today's youth.

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